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ABSTRACT

The document provides very thorough guidelines for planning, implementing, and evaluating "character education," (or moral/values education, or citizenship education) in elementary and secondary schools. Character education promotes students' positive and realistic self-image, respect for others, and decision-making skills for participation in civic and group affairs. It is required in all Kentucky public schools. Key concepts in contemporary character education include interdisciplinary effort, rational thought process, and student involvement. Four major chapters present detailed and specific discussion of the goals, instructional objectives, student outcomes, and teaching approaches for moral citizenship and values. Another chapter identifies concept categories of values to be taught, and specific "common core" values to be emphasized in each grade from kindergarten through grade 12. Following suggestions for fitting character education into the curriculum and for involving the home and community environments, the guide presents a 100-item checklist for assessing a school's climate for implementing character education programs. Finally, evaluation methods and a resource bibliography are presented. (AV)

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Character Education: Some Questions and Answers.

Kentucky Department of Education
James B. Graham, Superintendent

SO 011 121

ACKNOWLEDGEMENTS

Values education is currently one of the most exciting and explosive areas in education. Ideas on "values" and "valuing" have been communicated through books, articles, newsletters, films, workshops, conferences, in-service programs, methods courses, and informal conversations.

A wide variety of materials, including films, filmstrips, records, tapes, handbooks, storybooks, minicourses, and entire curricula have been produced and distributed for the explicit purpose of facilitating the teaching of values and valuing.

Trying to extract from the plethora of values education materials simplistic answers to the questions posed in this staff development module has been a task consuming several months.

Special acknowledgment goes to Dr. Mark Blum of the University of Louisville for his research in the moral/ethical/values domain. For his counsel and direction in establishing a framework for ethical and moral/citizenship, I owe a debt of gratitude.

Also, I offer my sincere thanks to Kim Sanders for illustrations, to Ann Baker and Vicki McElwain for typing and retyping the manuscript, and to Conley Manning, Director of the Division of Program Development, for his patience and support during the writing.

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PREFACE

This set of questions and answers related to Character Education has been developed by the Division of Program Development, Bureau of Instruction, Kentucky Department for Elementary and Secondary Education, as a staff development module for local school districts concerned with integrating Character Education in the school curriculum.

Character Education cannot and should not be divorced from effective citizenship education. The two are intimately related. Character Education may well be the single most important component of a revitalized curriculum of effective citizenship education. A curriculum which prepares students for responsible citizenship, with emphasis on participation in the political process and the betterment of society, will not neglect Character Education.

This staff development module for Character Education is the first of a series of staff development modules being developed which support a revitalized curriculum of effective citizenship. Other modules will include attaining a global perspective of the interdependence of humankind, utilizing the political-legal process in the solution of societal problems, economic competence for survival in a free enterprise system with limited resources, and citizen action programs for students to practice civic skills.

Questions and answers like these can point directions, reflect research, develop a knowledge base, explore goals and objectives, suggest strategies, procedures and materials; but they do not provide the plan for doing the job.

Schools have unique characteristics! The local autonomy of schools is a democratic value to be preserved. Who wants a state or national plan for Character Education? There has been a definite purpose not to develop stereotyped procedures to be imposed upon schools.

Those at work in the local school - concerned parents, students, teachers, counselors, school social workers, and principals, with coordination and direction from the instructional supervisors and visible support from the superintendent and the board of education, are best able to develop a plan for Character Education which will permeate the school curriculum.

Members of the Division of Program Development must rely upon you who are on the front line to tell us what's helpful and what you need to buttress your efforts. We solicit your advice and will use it to reshape this set

of questions and answers.

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1. WHAT IS CHARACTER?

"A person's character is the product of his attitudes, values, goals, objectives, ideals and habits which influence him to think, to feel, and to act in certain ways.

What others perceive a person to be determines his reputation, but what his motives, feelings, and actions really ARE determines his character."

(This definition was formulated by the American Institute for Character Education, San Antonio, Texas.)

In June, 1936, an Educational Bulletin entitled Organization of Instruction in the Elementary Grades, published by the Department of Education, defined character, thus:

"Character is not a subject to be taught, but an end to be sought. The aim of education is the attainment of character and the good life; and buildings are erected, schools are organized, curricula are selected, teachers are trained, and money is appropriated in order that these purposes may be achieved."



2. WHAT IS CHARACTER EDUCATION?

Character Education is the assimilation of numerous influences from the general climate or tone of the environment in which a person lives. Educational institutions - the home, church, school, and government agencies - seek to contribute to those influences which will assist a person in developing:

- a positive and realistic self-image
- respect and concern for others, and
- the decision-making skills to participate in civic and group affairs for the betterment of society.

From time to time areas of the curriculum are on stage, front and center, before a discerning and vocal public audience. Recently the spotlight has been on moral/values education. Traditional names employed were Character Education, ethics, moral and spiritual values, and citizenship education.

Ethical and moral/values are indigenous to the school community and the educative process. Values are to be discovered, raised into consciousness, and developed as they emerge within the school experience and with the resources available to the school. The school becomes a laboratory in which the normal experiences of social living and learning are subject to analysis, appraisal and experimental testing in the school community.

CHILDREN LEARN WHAT THEY LIVE

If a child lives with criticism,
He learns to condemn.

If a child lives with hostility,
He learns to fight.

If a child lives with ridicule,
He learns to be shy.

If a child lives with shame,
He learns to feel guilty.

If a child lives with encouragement,
He learns confidence.

If a child lives with praise,
He learns to appreciate.

If a child lives with fairness,
He learns justice.

If a child lives with security,
He learns to have faith.

If a child lives with approval,
He learns to like himself.

If a child lives with acceptance and friendship,
He learns to find love in the world.

Dorothy Law Nolte

3. IS CHARACTER EDUCATION "NEW" OR "INNOVATIVE" OR "GIMMICKY?"

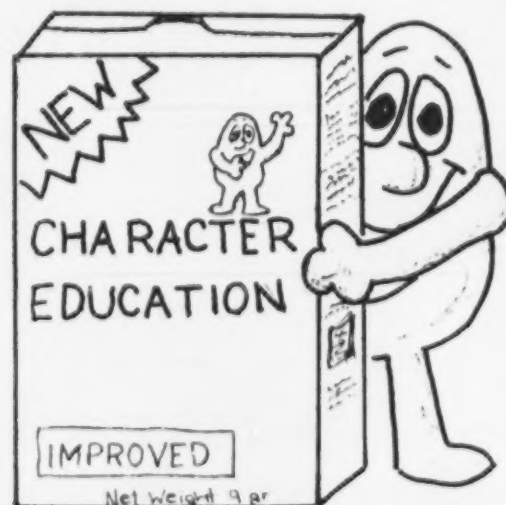
Although Kentucky was the first state in the nation to develop special programs for the teaching of moral and spiritual values during the 1950's; ethical/moral skills and values tended to be the prime responsibility of the home and the church.

A recent Gallup poll asked, "Would you favor or oppose instruction in the schools that would deal with morals and moral behavior?" Seventy-nine percent of those polled answered in the affirmative; 15 percent were opposed; and six percent had no opinion. Parents with children in public schools responded even more positively - eighty-four percent in favor, twelve percent against, four percent no opinion.

The American people have given the schools an unmistakable mandate to do a job.

Although schools do encourage behavior that involves many morally related matters, they do this, typically, in a most random, sketchy and incidental fashion. Many principals and teachers seem to sense that there is something wrong with the system. Their intuition tells them that moral training deserves far more attention than it receives. What they see daily in their students' behavior reinforces those intuitions.

Whether taught overtly or covertly, morality may well be the most important subject in the curriculum.



Method in this area is of great importance. It should seek to develop the abilities and habits of discrimination, constructive criticism, self-reliance and cooperation. The center of education should shift from teaching to learning so that character may become an achievement of self-realizing persons rather than the result of external inculcation. To this end the highest function of the teacher is that of an understanding counselor and guide.

It follows that such a program should be one of emphasis and should be made an integral part of the total school program. Since experiences of students cut across institutional boundaries, the school program should promote understanding cooperation with all constructive community agencies.

Such a program should be worked out democratically by the teachers themselves in light of their classroom and school experiences, and in cooperation with counselors, parents, principals, supervisors, and superintendents.

The program should be undertaken experimentally, so that corrections and emergent leads may be derived from actual experience.

4. ARE SCHOOLS REQUIRED TO TEACH CHARACTER EDUCATION?

The State Board of Education for Elementary and Secondary Schools has on record a State Board Regulation directing that Character Education be an integral part of instruction at all levels and in all appropriate areas of study.

The Kentucky State Plan for Accrediting Elementary and Secondary Schools requires that a written plan setting forth methods by which Character Education shall be integrated into the program of studies and activities shall be developed.

The objective of the written plan is to encourage the principal and staff of a school to deal comprehensively and systematically with the full range of the socially significant moral spectrum.

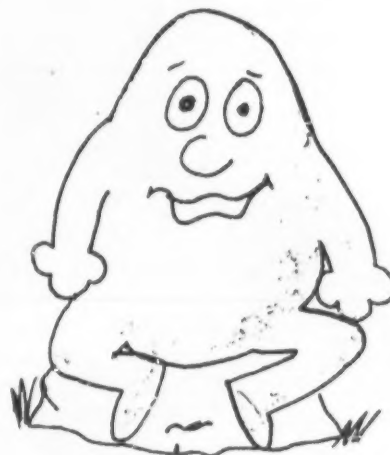
The real issue is: Shall we have random indoctrination by individual teachers - haphazard, off the cuff, unplanned - or shall we instruct in a more intelligent and systematic way?

It must be emphasized that ethical and moral values which are integral to responsive and responsible public and private life, that will be taught in the public educational system in the contemporary age, must be adequate for a multi-ethnic and multi-denominational population.

The plan should cover only secular standards of behavior. All reference to religious doctrine should be omitted so that use in the public schools will neither offend any religious group nor violate any law or rule against religious activities.

The written plan for Character Education may be developed around the following outline:

- I. Needs assessment: Describe the methods you used to assess the strengths and weaknesses in Character Education in your school.



II. Program objectives: Select areas of weakness and write a positive goal statement for each area. ✓

III. Student outcomes: List the desirable student behaviors to be attained.

IV. Developmental activities: Describe the student activities and strategies to be used in achieving the desired behavior and the role of the professional staff.

V. Methods of evaluation: Determine the methods you will use to assess the gains made toward the desired student behavior.

5. IS CHARACTER EDUCATION THE SAME AS ETHICAL AND MORAL/CITIZENSHIP EDUCATION?

Ethical and moral are words generally understood to mean the consideration of right and wrong conduct.

Citizenship education has traditionally been the concern of such areas as social studies in its concern with the principles and practices of a democratic system.

There is a definite indication that a cultural change in the perception of ethical and moral/citizenship has taken place among educators in the United States since 1970. The difference between the old and the new approaches to citizenship education lies in the fact that:

- a. Democracy is a process and not a body of knowledge.
- b. The knowledge fundamental to understanding the implications of democratic decisions in today's world must draw from all disciplines, not just social studies.
- c. Rational thought process, reflecting commitment to logic and scientific development of social and political cohesiveness, will be more effective than will be traditional programs which emphasize memorization of factual material in isolation from concepts and generalizations which give them meaning.
- d. The values that guide behavior in responsible ways, when really needed, are better based on a personal discovery of the validity of substantive values through involvement type learning activities, rather than an indoctrinated value system.

The key concepts in the new perspective of citizenship education are process, interdisciplinary effort, rational thought process, and involvement. Ethical and moral/citizenship is seen to be a process that involves the student in a continual search to articulate



personal values. This search is initiated in the classroom by helping students develop skills of rational thought. All subject areas can help students reflect upon moral values and citizenship values. By exposing a student to his everyday world in a manner that guides his questioning of values and the values of others, the school can help that student become a rational adult who seeks to establish the type of value system in his personal and social world which has been the tradition of American freedom and is fundamental to Character Education.

The Citizenship Objectives of the National Assessment of Educational Progress, 1974-75, listed seven major goals. Four of them are directly related to moral/values education.

- Show concern for the well-being and dignity of others.
- Support just law and the rights of all individuals.
- Approach decisions rationally.
- Help and respect one's own family.

In several ways, the objectives emphasize that students must formulate their own beliefs while understanding and respecting the viewpoints of others.

6. WHAT ARE THE GOALS OF EFFECTIVE CITIZENSHIP EDUCATION IN THE THIRD CENTURY?

The Council of Chief State School Officers in November, 1975, proposed that all schools consider the seven goals listed below as part of their goals for effective citizenship. Following each goal are statements which illustrate the meaning of the goal. Note that Goals 1, 3, 5, 6, 7 either wholly or in part deal with ethical and moral values.



Many of the terms used in the goals and objectives are used with broad meanings. For example, "citizen" refers not only to those who by law are citizens, it also refers to people living in the United States who may be aliens but who still share many of the same rights and civic obligations that legal citizens have. The term "civic skills" also has a broad meaning, referring not only to skills needed to participate intelligently in the political system as voter, jury member, politician, or lobbyist but also the skills needed to participate in groups that play important roles in this society. Such groups include the family, in particular, and also groups like churches, businesses, civic and social clubs, and others. Civic skills include skills needed for solitary activities like critical interpretation of information from the various media of communication as well as skills in listening, communicating ideas, and encouraging others to express themselves, which are needed for constructive participation in social groups.

Seven Goals for Citizenship Education

1. The effective citizen should demonstrate concern for the well-being and dignity of self, family, and others which includes:
 - Treating others with respect and offering help when needed
 - Supporting equal opportunity for all
 - Considering the consequences of behavior in terms of the effect of that behavior on the well-being and dignity of others

2. The effective citizen should support the concept of governance by law and oppose unjust applications, which includes:
 - Understanding the need for law
 - Understanding the processes by which laws are made and changed
 - Working toward the revision or repeal of unjust laws
3. The effective citizen should support rights and freedoms important for human development, which includes:
 - Recognizing and fulfilling ethical and moral commitments
 - Recognizing and understanding basic constitutional principles and rights
 - Applying constitutional principles and rights in making and judging political decisions
 - Acting to uphold the rights of all people
4. The effective citizen should understand the structure, functions, and actual processes of governments, which includes:
 - Understanding basic purposes of government
 - Understanding the need for a variety of political opinions in democratic governments
 - Understanding the roles played by interest groups in democratic political processes
 - Understanding that democracy is dependent upon citizen involvement
 - Accepting and fulfilling civic responsibilities related to the effective functioning of government
5. The effective citizen should understand that civic action is essential and should participate actively in civic improvement, which includes:
 - Recognizing that each person's civic participation is important

- Understanding the many different ways by which one can personally and practically participate in activities which lead to civic improvement
 - Participating in planning, implementing, and evaluating activities for civic improvement
 - Assisting others in developing civic skills, in developing their personal set of values, and in achieving their potential
6. The effective citizen should have understanding of and concern for world, national, state, and local civic issues, which includes:
- Recognizing that social, economic, and political conflicts exist
 - Recognizing and understanding how world, national, state and local events and trends are often interrelated
 - Understanding how civic policies affect people's lives
 - Being aware of major civic problems, considering alternative solutions, and seeking ethical ways to cope with and/or resolve the problems
 - Making serious efforts to keep informed about civic issues of importance
7. The effective good citizen should use rational processes when making civic decisions, which includes:
- Identifying the issues involved, recognizing which values (liberty, freedom, equality, justice, peace, etc.) if any, are in conflict
 - Seeking relevant information and alternative viewpoints on civically important questions
 - Evaluating civic communications and actions carefully as a basis for forming and changing one's own views
 - Acting responsibly, being able to justify opinions and actions

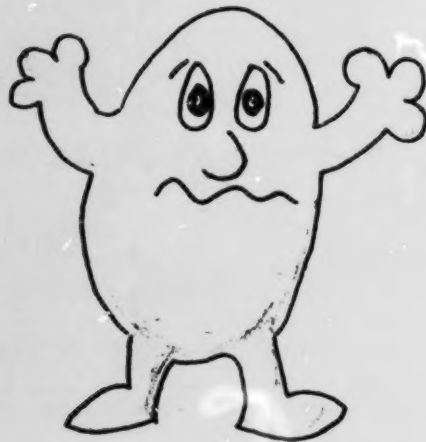
7. WHAT ARE THE INSTRUCTIONAL OBJECTIVES FOR ETHICAL AND MORAL/CITIZENSHIP?

The instructional objectives for ethical and moral/citizenship are:

- a. Development of skills in value analysis, decision making, interpersonal relations, and the other competencies which enable an effective and moral private and public existence in society.
- b. Involvement of the student in exploration of values in action in school and community settings so that he may become practiced in the conduct of a life guided by personal values.
- c. Development of attitudes and competencies in the student which will insure his use of rational discourse in the resolution of conflict*, problems, and the daily events of life in society.
- d. Establishing in the student the understanding of his interdependence in society, and helping him develop the competencies and the disposition for cooperative social project.
- e. Establishing in the student an appreciation for and a competence in the many sciences and arts of humankind which aid in understanding the human condition, and contribute to effective management of problems and conflicts of life in the world.



- f. Helping the student see democracy as a process which requires his active involvement in order to make the institutions work. To educate the student in the facts, principles, and history of democratic system in the United States and in the world.
- g. Enabling the student to become knowledgeable in the concrete values established and cherished by the citizens of the United States during the nation's history.



8. WHAT ARE SOME DESIRABLE
STUDENT OUTCOMES?

Student Outcomes

- I. Has a positive self-concept, characterized by the following behaviors:
 - A. Is willing to take risks in relations with others.
 1. Expresses feelings honestly.
 2. Risks disagreeing with others.
 3. Risks talking with others.
 4. Solicits perceptions of others about own behavior.
 5. Risks displaying products of his/her work.
 6. Seeks out relations with others; does not seem fearful of meeting new people or trying to do things with others.
 - B. Indicates by remarks and nonverbal behavior that he/she thinks he/she can succeed at tasks and that he/she feels good about self.
 1. Sets up goals and shows persistent effort to attain these goals.
 2. Does short-term educational tasks.
 - C. Listens to and weighs suggestions without reacting defensively.
 - D. Feels that he/she has some control over own life as shown by the following behaviors:
 1. Questions authority when treated unjustly by that authority.

2. Makes judgments about participation in activities in respect to own needs, interests, and abilities.
 3. Is developing a pattern of self-direction.
- E. Feels a sense of political and social efficacy. (Feels that he/she can influence political decisions and improve social conditions.)
1. Indicates his/her feelings of efficacy on an attitudes scale.
 2. Engages in work with community agencies.
 3. Participates in extra-curricular activities.
- F. Accepts responsibility for own actions; does not try to blame others.

II. Supports process values needed in a democracy.

- A. Cooperates with others toward common goals, although rejecting unthinking conformity.
1. Accepts his/her share of responsibility for the work of a group; participates actively without trying to dominate the group.
 2. Abides by the rules of a social organization unless he/she can get the majority to change them.
 3. Acts and talks in such a way as to promote effective common action.
 - a. Searches for points of agreement and reinforces them.
 - b. Is considerate of other people's feelings without giving up his/her own principles.
 - c. Is neither dogmatic nor patronizing.
 - d. Gives credit to others where it is due; tries to give others opportunities for personal satisfaction and recognition.
- B. Supports freedom of thought and expression for those with whom he/she disagrees as well as for self and those who agree with him/her.
- C. Values due process; acts to protect it.
- D. Accepts the will of the majority until it can be changed by peaceful means.
- E. Acts to protect the rights of minorities and individuals.

- F. Feels a sense of responsibility for taking informed action about problems confronting one as an individual, a group to which one belongs, the school, the community, the nation, and the world.
 - 1. Formulates plans for action after studying a problem, analyzing causes, and considering alternative courses of action.
 - 2. Acts upon carefully formulated plan. Joins with others to help solve group problems.
- G. Accepts the responsibility as well as the rights of American citizenship.
- H. Values change as a means of achieving goals but does not equate change with progress. Evaluates all proposals in terms of probable consequences of acting upon such proposals.

III. Values human dignity as indicated by the following behaviors:

- A. Indicates by verbal and nonverbal behavior that he/she cares for people more than things.
- B. Identifies own personal motives, prejudices, and beliefs; and modifies those which tend to affect others adversely.
- C. Has empathy for others; tries to understand their viewpoints and feelings; is sympathetic toward them.
 - 1. Perceives a wide range of interpersonal cues.
 - 2. Is aware of the impression that he/she makes upon others.
 - 3. Asks others to state their feelings; accepts them without censure.
 - 4. Listens carefully to others; is able to forget him/herself and own ideas as he/she tries to understand what the other person is saying, thinking, and feeling.
 - 5. Remembers what others say and retains perceptions of how they feel and think.
 - 6. Identifies with others; feels some of the same emotions that they do as he/she puts self in the other person's place. This attitude may be indicated by behaviors such as the following:
 - a. Makes comments to indicate his/her personal involvement and understanding of other people's feelings when he/she has engaged in discussion or role-playing episodes.

- b. Makes comments about how he/she felt while reading a book, watching a film, working with someone, etc.
 - c. Makes comments about how he/she would have felt in similar circumstances.
 - d. Makes comments to indicate his/her degree of involvement while reading a book, watching an event, etc.
- 7. Broadens his/her empathy, social sensitivity, and responses to those outside of his/her immediate family, friends, and acquaintances.
- 8. Senses interpersonal conflict and attempts to resolve it, as indicated by the following behaviors:
 - a. Verbally identifies type and cause of conflict in class and school situations.
 - b. Verbally identifies type and cause of conflict in situations which he/she views or finds in readings.
 - c. Suggests constructive ways of examining and resolving interpersonal conflict. Avoids using destructive ways of handling conflict.
- D. Treats others in a human fashion; does not downgrade them or do things to hurt them.
 - 1. Avoids the use of demeaning words or actions.
 - 2. Provides emotional and intellectual support for others.
 - 3. Helps others achieve success.
- E. Accepts and values cultural diversity as natural and enriching -- as a means of providing many avenues to human happiness for people, all of whom are unique.
 - 1. Demonstrates a willingness to become more informed about other cultures, through indirect and direct experience.
 - 2. Demonstrates a willingness to talk and work with people considerably different from oneself.
 - 3. Respects diversity of opinions, attitudes, appearances, and life styles, as indicated by the following behavior:
 - a. Does not speak disparagingly about pupils or people who hold diverse opinions and attitudes or who appear different or who have different life styles.

- b. Cooperates in class with pupils representing diversity.
 - c. Orally or in writing, expresses ideas that are values to be derived from diversity.
 - d. In discussion and written work, demonstrates that he/she has read, listened to, or viewed materials presenting varied viewpoints about the topic under investigation.
 - e. In class discussions, asks for views of those who usually hold divergent viewpoints and attitudes.
4. Believes that people of different interests, abilities, and ethnic, racial, and socio-economic backgrounds can contribute to American society and to mankind.
- a. Avoids disparaging remarks about such people.
 - b. Suggests group work to solve many problems; suggests including people of different backgrounds in such groups. Indicates belief in value of such heterogeneous groups.
 - c. Works with people of diverse abilities, backgrounds, and interests in extra-curricular projects and in community agencies.
 - d. Mentions contributions of other diverse groups to American society and to mankind.
 - e. Suggests looking at how other people have attempted to solve a problem.
 - f. Comments in writing or orally on the interdependence of people and ways in which people are dependent on and so helped by others.

F. Respect the rights of others as indicated by the following behaviors:

- 1. Shares school, classroom, and library property with others.
 - 2. Does not seize, abuse, or destroy property belonging to other individuals, groups, or the public.
 - 3. Does not physically or verbally abuse others.
 - 4. Does not try to dominate others.
- a. Permits other students opportunities to express themselves and is willing to consider their ideas with an open mind.
 - b. Does some things which others want to do; does not insist upon doing only what he/she want to do.

- 5. Acts to protect the rights of minorities and individuals; helps those being mistreated or discriminated against by others.
 - 6. Supports equality of opportunity for all.
- G. Evaluates proposals, events, actions, and institutions on the basis of their effects upon individuals as human beings.
- 1. Evaluates public policy issues on the basis of their effects upon individuals as human beings.
 - 2. Values efficiency but not at the expense of human welfare.
- IV. Acts upon a rational and consistent value system which is characterized by the following behaviors:
- A. Examines own value position critically.
 - B. Works toward developing a value system which minimizes inconsistencies.
 - C. Makes decisions consistent with own value position. (Orally or in writing, identifies the values behind his decision.)
 - D. Affirms own decisions and values publicly.
 - E. Takes action on own values.
 - F. Moves from lower stage of moral development to a more mature stage as identified in research on stages and progression of moral or ego development.
- Moves from (1) behavior based on desire to avoid punishment to (2) that based on desire to be pleasing, to (3) behavior conforming to the values of other people, to (4) behavior based on law and order, to (5) valuing in terms of general moral rules and contracts, to (6) behavior based on autonomous values and the acceptance of the consequence of acting on this basis.

9. WHAT VALUES SHALL WE TEACH?

Who is a "professional" on values? Whose values shall be taught?

In 1951 Harold Lasswell determined that there are eight universal values, or needs, wants, and aspirations prized in any culture or group. Lasswell believes that these eight universal values permeate the lines of all people, are found in all places, and have been prevalent at all times.

These values are necessary for all human beings. If a person is deprived of any one or more of these eight value categories, he will have difficulty in any society, especially ours. The eight all-inclusive categories have been adapted for educational use by Rucker, Arnsperger, Brodbeck, and others. They are described as follows:

Respect refers to the degree of recognition given to, or the degree of discrimination against people in their capacity as human beings; it includes concern for authority, country, peers, adults, self.

Wealth is the ability to provide for one's needs adequately; to develop talents that increase one's productivity to appreciate and care for material objects with which one comes into contact.

Power refers to participation in decision-making that affects self and group values; it refers to development of leadership and followership talents.

Enlightenment is the process of improving one's ability to make intelligent decisions in a problem-solving situation, of understanding abstractions and mastering problem-solving techniques.

Skill is the development of potential talents in social, communicative, physical, mental, and aesthetic areas.



Rectitude is the degree of concern one has for the welfare of others and the degree of responsibility one has for his own conduct in association with others.

Well-being refers to the mental and physical health of the individual, and to his attitude toward fitness and ability to participate effectively in physical activities.

Affection is liking others and being liked--feeling love and friendship for persons in primary and secondary relationships. In this context, primary relationships are those involving one another; secondary relationships are those between an individual and an institution or group.

The aspects of the Lasswell value categories as adapted for education emphasize the need for the student to achieve a balance in his life. In terms of self-analysis, each child must learn to analyze his value status in all eight value areas. A child that is overindulged in power and deprived in affection is unbalanced. A child who has the respect of others but is deprived of skill is unbalanced.

This same principle of the balanced life must also be applied in the classroom, itself. The classroom teacher has an important role in value-sharing with other students. Besides acting as a questioner and clarifier of students' attitudes and values, the teacher can structure and manage classroom activities with the intent of achieving enhancement of each value category for students.

In the section below, the role of the teacher and the classroom climate are described as they relate to the enhancement of each value area.

Value Category	Role of the Teacher
Affection	Provide a climate supporting acceptance, trust, emotional security, love, congeniality, friendship and intimacy.
Respect	Provide an atmosphere in which each individual may achieve identity, a recognized social role, and self-esteem without fear of undeserved deprivation or penalties from others.

Skill	Provide opportunities for each student to develop his talents to the limits of his potential.
Enlightenment	Provide experiences for awareness and openness and encourage students to find their own truth in every issue without losing sight of social norms and the significant events of human achievement.
Power	Provide situations in which the student will have opportunities to participate in making important decisions and to exert informal influence according to his talents and responsibilities.
Wealth	Provide facilities, materials, and services to promote excellent learning while guiding the student to produce wealth in the form of materials and services to himself.
Well-being	Provide resource and interpersonal relationships which nurture the physical and mental health of each student.
Rectitude	Provide experiences enabling the student to develop a sense of responsibility for his own behavior, consideration for others, and a high sense of integrity.

In the June 1977 issue of the Phi Delta Kappan, Reo M. Christenson, professor of political science, Miami University, Ohio, dared to spell out values and attitudes he believes the schools should cultivate.

He believes that all of the values in this list, which is not intended to be comprehensive, can be treated in such a way as to win the almost unanimous approval of concerned parents - liberal and conservative, religious and irreligious alike - and to help create a framework of values and attitudes that will be helpful to our youth and our country.

- a. The most important thing in life is the kind of persons we are becoming, the qualities of character and moral behavior we are developing.

- b. Self-discipline, defined as the strength to do what we know we ought to do even when we would rather not, is important in our lives.
- c. Being trustworthy, so that when we say we will or will not do something we can be believed, is important.
- d. Telling the truth, especially when it hurts to do so, is essential to trust, to self-respect, and to social health. Unless we can tell the truth when it is painful to us and seemingly injurious to our short-run interests, we are not truthful persons.
- e. Being honest in all aspects of life, including our business practices and our relations with government, is important.
- f. Doing work well, whatever it may be, and the satisfactions that come from this attitude, are important.
- g. Personal courage and personal responsibility in the face of group pressures to do what, deep down, one disbelieves in, are important.
- h. Using honorable means, those that respect the rights of others, in seeking our individual and collective ends is important.
- i. "Can it survive the sunlight?" is one of the most reliable tests of dubious conduct in private as well as in public life.
- j. It is important to have the courage to say, "I'm sorry, I was wrong."
- k. Recognizing inconspicuous, unsung people who have admirable qualities and live worthwhile lives is important.
- l. Good sportsmanship should be understood and celebrated. Winning is not all-important.
- m. It is necessary to get facts straight and to hear both sides before drawing conclusions adverse to a person, group, or institution.
- n. It is important to listen, really listen, to persons with whom we are having disputes or difficulties.

- o. Treating others as we would wish to be treated is one of the best guides to human conduct. This principle applies to persons of every class, race, nationality, and religion.
- p. Another good guide is this: If everyone in comparable circumstances acted as you propose to act, would it be for the best?
- q. No man is an island; behavior that may seem to be of purely private concern often affects those about us and society itself.
- r. Adversity is the best test of our maturity and of our mettle.
- s. Respect for law is essential to a healthy society, but responsible, nonviolent civil disobedience can be compatible with our ethical heritage.
- t. It is important to acquire respect for the democratic values of free speech, a free press, freedom of assembly, freedom of religion, and due process of law. We should recognize that this principle applies to speech we abhor, groups we dislike, persons we despise.

Milton Rokeach (1972) helped identify those peculiar or distinctive values that could be called "educational values." For the purpose of his research he defined a value as either a desired end state of human existence (terminal values) or a desired mode of behavior (instrumental values). The second group is instrumental to the attainment of the first.

Rokeach estimates that there are approximately three dozen values that human beings have throughout the world. Listed here are the terminal and instrumental values he has identified.

Terminal Values

- 1. A comfortable life (a prosperous life)
- 2. An exciting life (a stimulating, active life)
- 3. A sense of accomplishment (lasting contribution)
- 4. A world at peace (free of war and conflict)
- 5. A world of beauty (beauty of nature and the arts)
- 6. Equality (brotherhood, equal opportunity for all)
- 7. Family security (taking care of loved ones)
- 8. Freedom (independence, free choice)
- 9. Happiness (contentedness)
- 10. Inner harmony (freedom for inner conflict)

11. Mature love (sexual and spiritual intimacy)
12. National security (protection from attack)
13. Pleasure (an enjoyable, leisurely life)
14. Salvation (saved, eternal life)
15. Self-respect (self-esteem)
16. Social recognition (respect, admiration)
17. True friendship (close companionship)
18. Wisdom (a mature understanding of life)

Instrumental Values

1. Ambitious (hard-working, aspiring)
2. Broadminded (open-minded)
3. Capable (competent, effective)
4. Cheerful (lighthearted, joyful)
5. Clean (neat, tidy)
6. Courageous (standing up for your beliefs)
7. Forgiving (willing to pardon others)
8. Helpful (working for the welfare of others)
9. Honest (sincere, truthful)
10. Imaginative (daring, creative)
11. Independent (self-reliant, self-sufficient)
12. Intellectual (intelligent, reflective)
13. Logical (consistent, rational)
14. Loving (affectionate, tender)
15. Obedient (dutiful, respectful)
16. Polite (courteous, well-mannered)
17. Responsible (dependable, reliable)
18. Self-controlled (restrained, self-disciplined)

In this particular theoretical framework, education would not be considered a value. The reason is that education is neither an end state that people strive for--like happiness, or inner harmony, or salvation--nor is it a desired mode of behavior. However, values such as happiness, wisdom, or a sense of accomplishment are education-related values. Educational institutions can further these values.

The following "common core" values have been identified by several practicing classroom teachers as appropriate for instructional experiences in the classroom at the grades and/or courses specified.

KINDERGARTEN

respect for peers	fairness
respect for truth	responsibility
respect for elders	independence
respect for property of others	respect for self
respect for rules (classroom, school, community, social order)	courage
respect for country	loyalty to self
honesty in actions	loyalty to friends
tolerance of others and their opinions	loyalty to beliefs
sportsmanship	self-control

GRADE ONE

worthiness
trust
responsibility
positive self-image
consideration for feelings of peers
truthfulness
sportsmanship
fairness
honesty

tolerance
sharing
independence

respect for others
respect for rules
respect for property
courage
loyalty to self
loyalty to friends
loyalty to beliefs
self-control
self-awareness (I'm
OK, You're OK)

GRADE TWO

sportsmanship
fairness
truthfulness
honesty
responsibility
tolerance
independence
respect for self
sharing

respect for others
respect for rules
respect for property
courage
loyalty to self
loyalty to friends
loyalty to beliefs
self-control

GRADE THREE

honesty
respect for peers
respect for elders
respect for property
responsibility
self-esteem
justice

loyalty
friendship
tolerance for others
friendship
sharing
trust
faith in man

GRADE FOUR

honesty
cooperation
respect for other's rights
respect for property
industry (desire to learn and to
improve)
dependability

independence
self-discipline
loyalty to friends
respect for authority
loyalty to country

GRADE FIVE

loyalty
respect for self
respect for others

responsibility
consideration for others (kindness)
empathy
fairness
courtesy

independence
love
willingness to consider
new ideas
acceptance of others
equality
justice
introspection

GRADE SIX

honesty
respect for others
respect for property
responsibility
self-esteem
justice

loyalty
friendship
courtesy
empathy
understanding

GRADE SEVEN

equality
freedom
integrity
responsibility
honesty
patriotism
democratic citizenship
courage
independence
respect for property
charity
ecology
courteous

trustworthy
kindness
wisdom
charity
respect for authority
respect for others

religious toleration
social commitment
brotherly love
familial love
work ethic
prejudice
sense of accomplishment
happiness
world of beauty
self-respect
social recognition
pleasure
determination of
priorities
trust
loyalty
cleanliness
justice
sensitivity

GRADE EIGHT

positive self-concept
trust

honesty

perseverance
sharing (self-sacrificing)
chastity

GRADE EIGHT (con't)

individual determination of right
and wrong
responsibility

respect for authority
respect peers and their rights
respect adults and their rights
accept criticism
courtesy
respect for property
dependability
reliability
belief in something higher than self
respect individuality
respect differences in cultures
respect environment
family cooperation
integrity

not coveting other's
goods
respect for inspira-
tional readings
cleanliness
loyalty
justice
charity
empathy
tolerance
fairness
truth
equality
courage
honr
patriotism
sexual awareness

GRADE NINE

trust
honesty
loyalty
cleanliness
obedience

courtesy
respect
integrity
self-respect

GRADE TEN

integrity
honesty

responsibility
respect for life

respect for others
*the importance of
freedom
justice

GRADE ELEVEN

integrity
honesty

responsibility
respect for life

respect for others
*the importance of
freedom
justice

GRADE TWELVE

integrity
honesty
responsibility
respect for life
respect for others
*the importance of freedom

The responsibilities
of choice, implica-
tions of freedom.

justic

*The importance of knowing that responsibility and freedom are
inseparable.

10. WHAT ARE SOME APPROACHES TO TEACHING VALUES AND VALUING?

Douglas P. Superka et al in a Values Education Sourcebook published by the Social Science Education Consortium, Boulder, Colorado, identifies a topology of five values education approaches. The approaches are inculcation, clarification, moral reasoning, analysis, and action learning. This Sourcebook contains a rationale for the approach, teaching methods, and instructional model, descriptive teacher materials and student materials. It is a must for your professional library on Character Education.

Teachers need to be skilled in all of the approaches eventually because there is no single approach which is best. In fact, the approaches build along a continuum which begins with external values taught through incultation to the action - learning approach which involves application of decision-making, based on a personal value system acquired through analysis, to a social problem in the community.

These approaches require teaching skills gained from study and practice. The approach that a teacher uses is determined by the teacher's goal in character education.

Consider the following questions:

- a. Are there certain values and value positions that you want your students to adopt?



The inculcation approach is to instill or internalize certain values that are desirable. Values are viewed as standards or rules of behavior, the source of which is society or culture. Extreme advocates of inculcation believe that the needs and goals of society transcend and even define the needs and goals of individuals. The task of Character Education, therefore, is to instill the values that people must have to assume efficiently the roles prescribed by society.

Although often considered a negative approach, akin to indoctrination, this approach is used by persons holding a variety of value positions, including those generally labeled humanistic.

A final rationale for inculcation is the notion that certain values are universal or absolute. Thus, one would not have to analyze or clarify those values but merely commit oneself to them. The traditional Western Christian belief that values originate from God would be one example of this orientation. Values such as love, cooperation, trust, acceptance, joy, dignity, respect for individual differences, compromise, truth, understanding, and reverence are learned through classroom experiences where these human value skills are practiced.

The teacher may use modeling, positive and negative reinforcement, role playing, games and simulations.

- b. Do you want to help students examine their personal feelings and actions in order to increase their awareness of their own values?

The clarification approach relies on the wisdom of the whole human organism to decide which values are positive and which are negative. This approach uses a wide range of methods including large and small group discussion; individual and group work; rank orders and forced choices; sensitivity and listening techniques; soap and artwork; games and simulations; real and contrived dilemmas; and personal journals and interviews.

The instructional model for clarification is based on the seven fold process of valuing formulated by Rath et al. (1966) Values Clarification: A Handbook of Practical Strategies for Teachers and

Students by Simon et al contains 79 strategies that teachers and students can use to clarify their personal values.

c. Do you want to stimulate your students to develop higher forms of reasoning about values?

The moral reasoning approach focuses primarily on moral values, such as fairness, justice, equality, and human dignity. Laurence Kohlberg's theory of moral development is the one most frequently used to provide a rationale for this approach.

The moral development approach involves the use of a factual or hypothetical value dilemma story which is then discussed in small groups. Through a short reading, filmstrip, or film, students are presented with a story involving one or more characters confronted with a moral dilemma. Students are urged to state a position on what the person in the story should do, to provide reasons for this position, and to discuss these reasons with others. Kohlberg's research indicates that exposing students to higher levels of reasoning through groups discussion stimulates them to reach the next stage of moral development.

Kohlberg has formulated a three-level, six-stage theory of the development of moral reasoning.

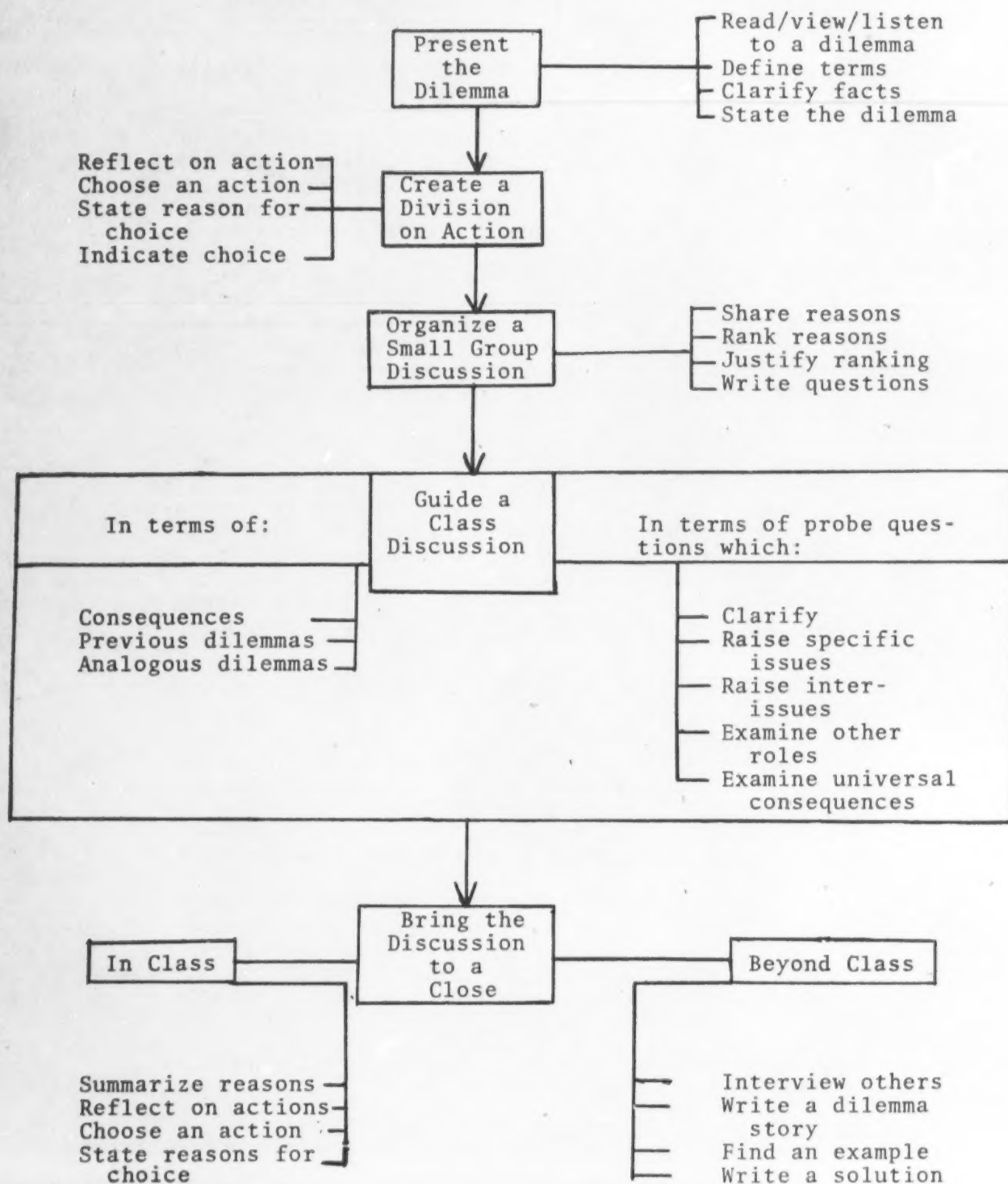
Educators interested in using the moral development approach will need to acquire the organizational techniques and questioning skills essential to the process.

The April 1976 issue of Social Education, the monthly publication of the National Council of the Social Studies was devoted to the "Cognitive - Developmental Approach to Moral Education."

This approach can be used quite effectively in social studies as moral conflicts in history are presented and parallels drawn with contemporary society. Also, literature presents moral conflicts which give skill practice in moral reasoning and decision making.

The Holt Social Studies Curriculum utilizes the moral reasoning approach.

A Strategy for Guiding Moral Discussions



- d. Do you want to help your students use logical thinking and scientific investigation to analyze social value issues?

The analysis approach is to help students use logical thinking and scientific investigation procedures in dealing with value issues. Like moral development, this approach also emphasizes rationality. However, value analysis concentrates primarily on social value issues rather than on personal moral dilemmas. The 41st Yearbook of the National Council for the Social Studies is one possible guide to implementing the value analysis approach.

- e. Do you want to provide opportunities for your students to act individually and in groups according to their values?

The action-learning process moves beyond thinking and feeling to acting on their values. This approach is related to the efforts of some educators to emphasize community-based rather than classroom learning activities.

The view of human nature that underlies this approach differs from the views upon which the other approaches are based. The other approaches consider the person either reactive (inculcation), active (analysis and clarification), or a combination of both (moral development). In contrast, action learning approach perceives the individual as interactive. The person is not totally fashioned by the environment or visa versa. The person and the environment are mutual creators, according to this theory.

Two techniques unique to the action approach are skill practice in group organization and interpersonal relations and action projects that provide opportunities to engage in individual and group action in school and the community.

An example of an action-learning project which could grow from concerns about living costs for the poor, is this one. Students might be asked to gather data through field research on the similarities and the differences in merchandise and credit costs between low-income and middle-income neighborhoods. This activity would begin after students became aware of a possible problem.

New Roles for Youth in the School and in the Community, listed in sources of help, would be a valuable reference for action-learning.

As it is with any teaching strategy or method, the teacher must understand how the process is related to the ultimate goal and must be skilled in the process.

11. WHERE DOES CHARACTER EDUCATION FIT IN THE SCHEDULE?

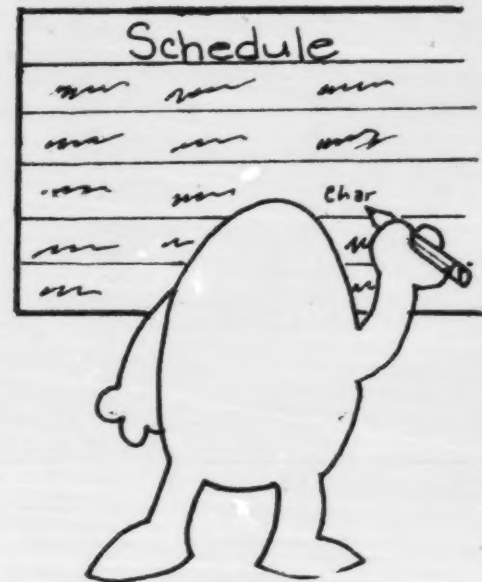
Having been neglected for too long, some schools have responded to the need by introducing a personal development program using a specific curriculum such as the New Model Me at the junior and senior high school level.

Others have recognized the need to strengthen teacher-pupil relationships and have developed an advisor-advisee program. In this program every child has one teacher who knows him/her really well and is available for academic and personal guidance. The advisor will meet regularly, two to three times per week or on a daily basis in elementary school with his advisees and utilizing some of the values approaches previously mentioned, will facilitate their character development through planned activities. Advisees keep a personal journal of their thoughts, feelings and actions.

The advisor-advisee plan works well in large schools which have become extremely impersonal. Every teacher in the school becomes actively involved in Character Education.

The real success of any plan is dependent upon the knowledge, skills, and attitudes that the instructional staff applies to the plan.

Advisor-advisee time together must be frequent and long enough to complete a moral/values activity with a group.



12. HOW SHALL THE HOME AND THE COMMUNITY BE INVOLVED?

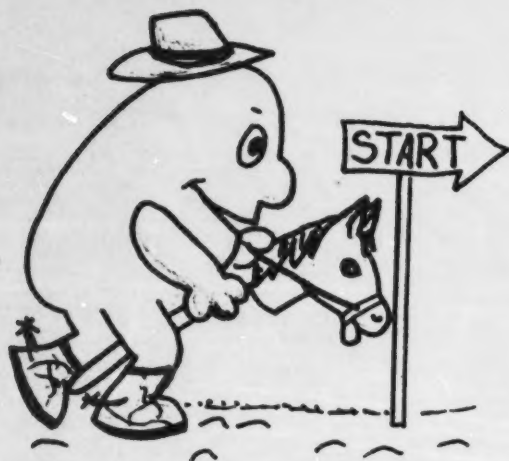
Students are encouraged to discuss with their parents the moral dilemmas used in the classroom for cognitive moral development. Parents may serve as school volunteers and assist small groups on action-learning projects. The community should recognize the need for practical applications of classroom skills and cooperate in the development of community-based projects.

Two-way communication between home and school should reinforce the process of character building.

The community and the parents may be involved in the evaluation of the Character Education program thru a random selection survey and direct oral feedbacks.



13. HOW DO WE GET STARTED ON A PLANNED PROGRAM OF CHARACTER EDUCATION



One of the first steps to developing a plan for Character Education would be to assess the school climate.

This assessment could begin with a self-study using the Checklist for Humanistic Schools. After each teacher has had an opportunity to record his/her contribution to a humanistic climate, the staff might come together to consider collective weaknesses as points of departure.

The plan could be an outline of steps or procedures for creating a school climate which meets each student's basic needs for safety, belongingness, love, respect, and self-esteem as well as the individual's need for information, knowledge and wisdom. The boredom and alienation which pervades a school signifies craving for the satisfaction of those basic needs.

Student responses on an attitudinal survey or self-concept scale would yield useful information as to who needs what and where to begin.

CHECKLIST FOR HUMANISTIC SCHOOLS

Items as Ranked by Educators, Teacher Trainees, and Secondary Students

1. Teachers who are genuine, warm, and empathic.
2. Student mistakes not resulting in a damage self concept.
3. Policies aimed directly at maintaining personal worth, dignity, and rights of students.

4. Staff treating students with same courtesy and respect accorded peers.
5. Students listening to each other.
6. Necessary disciplinary treatment tempered with compassion and understanding.
7. Staff emphasizing positive rather than negative consequences in guiding behavior.
8. A library with an abundance of books and other materials.
9. Principal truly using the staff and students in making decisions which affect them.
10. Teachers conveying through action that they trust the students.
11. At least once a day, teachers finding the time and incident to indicate to each student "I care who you are."
12. Activities which encourage divergent thinking and other forms of creative effort.
13. Teachers using objectives for humane teaching rather than against it; student choice, pacing; teacher time management for greater individual attention.
14. Teachers showing competence in subject matter content.
15. Developmental characteristics of students taken into consideration more than age and grade when planning learning experiences.
16. Staff able to detect and respond appropriately to signs of personal problems of students.
17. Free access to counselors, nurses, tutors, and other special personnel.
18. Teachers making verbal or nonverbal responses to students to indicate "I hear you."
19. All students receive some "ego-builders," honors status, roles, "happy grams," positive comments by others.
20. Teachers giving observations as feedback, not judgment.
21. Small group field trips and excursions which make in-school learning relevant.
22. Students readily assisting and sharing with other students.

23. Students involved in discovery and "hands on" activities.
24. A school philosophy, including values and attitude concerns, being used by teachers in planning classroom activities.
25. Free discussion of questions and issues not covered in the text.
26. Teachers motivating students with intrinsic value of ideas or activity.
27. Teachers having greater concern for the person involved than for task achievement.
28. Curriculum materials accurately reflecting our multi-ethnic society and varying family structures.
29. Evidence of well-planned lessons.
30. Access to activities regardless of sex, age, personality, and other characteristics.
31. Interest or learning centers being used with purpose.
32. Students talking enthusiastically about what they are doing in school.
33. Teachers making comments during a dialogue with students? i.e., "tell me more," "that sounds interesting."
34. New students and family members given a tour of the building and an explanation of the program.
35. A student attitude of, "I've chosen this hard thing. Learning is challenging, stretching, sometimes hard, but oh so worth it!"
36. Wide variety of courses and special events from which to choose.
37. Staff seeking training in communications and human relations.
38. Evaluation of student work emphasizing correct responses instead of errors.
39. Planned school interactions which foster appreciation of human differences.
40. Students questioning accuracy, applicability, and appropriateness of information.

41. Spontaneous discussions being encouraged.
42. Principals and teachers seeking suggestions from parents.
43. An entrance area with a friendly decor which displays students' work.
44. Students involved in self-evaluation.
45. Students, teachers, and parents displaying symbols of school pride.
46. Students sharing classroom and school responsibilities.
47. Teachers knowing specific things each student likes and dislikes, as well as personal tragedies and successes.
48. Adults laughing with students; lots of smiling.
49. Learning organized around students' own problems or questioning.
50. Community volunteers assisting in learning centers, libraries, teaching technical skills, and serving as special resources.
51. Opportunities for students to be involved in career exploration or job location through out-of-school work.
52. A resource center in which students are free to use projectors, filmstrip viewers, and cassette tape recorders.
53. Teachers who view teaching as one of "freeing" rather than controlling.
54. Class meetings held to discuss solutions to problems which arise.
55. Space outside where people can run.
56. Teachers seeking parents' evaluation of child's progress.
57. Student records which note student's strengths and interests more than limitations.
58. Playground with grass as well as asphalt.
59. Teacher stopping to talk to parents in the school.
60. Teachers questioning misconceptions, faulty logic, and unwarranted conclusions.

61. Teachers working, playing, learning along with the students.
62. Evaluations as important in areas of personal-social development as in academic progress.
63. Spontaneous laughter.
64. Representative student governments dealing with relevant school problems.
65. Utilization of available non-classroom space for activities, i.e., learning centers, tutoring.
66. Teachers building student ideas into the curriculum.
67. Teacher disclosing aspects of own experience relevant to the teaching-learning.
68. System for students accepting responsibility for movement within the school, and to other places of learning.
69. Outsiders feeling welcome in the classroom.
70. Classes working outdoors when it is appropriate to the experience.
71. Student access to materials for on-going projects.
72. Principal spending some of his time working with students.
73. Space to "move around" in every classroom.
74. Availability of tools and scientific instruments for use by the students.
75. Staff and students sharing resources.
76. Student sub-groupings based on special interests, social preference, as well as skill needs.
77. Parents welcomed as a member of instructional team.
78. Classwork evolving from out-of-school events in the lives of students.
79. A brief period each day to do "fun things."
80. Teacher talk supplemented with some friendly physical gestures.

81. Presence of alternatives to traditional grading systems.
82. "I'll help with that actions by teachers."
83. Students working independently on what concerns them.
84. Secretary providing a positive greeting when meeting visitors, students, and faculty.
85. Presence of human development and study of man as a regular part of the curriculum.
86. Teachers not expecting students to come up with answer he has in mind.
87. An absence of negative comments to students by teachers.
88. Students working independently in small groups.
89. Teachers greeting student's entering and leaving classroom.
90. A setting for student dramatic and musical productions.
91. Students having time to sit, think, and mull things over.
92. All students evaluating the classroom and school instructional program.
93. Senior citizens involved with students, at school, in their homes, and in care homes.
94. Students doing some of the teaching and other leadership tasks.
95. Student task-oriented committees.
96. Students able to go to the school resource center whenever needed.
97. Teachers spending some of their unscheduled time with students.
98. Libraries, laboratories, shops and recreational areas available to students after school hours.
99. Surprise exhibits such as a litter of pups, white rabbits, unusual type plants.
100. Students engaged in community service.

Committee on Humanistic Checklist of ASCD
Working Group on Humanistic Education

14. HOW SHALL WE EVALUATE OUR CHARACTER EDUCATION PLAN?

Some ways to measure the effectiveness of your plan for Character Education are as follows:

- a. A pre and post self-concept scale.
- b. A pre and post attitudinal survey.
- c. Reduction in violence and vandalism.
- d. Less profanity.
- e. Library books returned.
- f. Fewer referrals from teachers.
- g. More cooperative support from parents.
- h. Improved achievement scores.
- i. More active participation in school and community affairs.
- j. Positive feedback from community on a citizenship survey.
- k. Students exhibit skill in moral reasoning as as a solution to moral conflicts.



15. WHERE CAN SCHOOLS GET ADDITIONAL HELP?



Your school should have a professional library on moral/values education readily available. This may be a center for sharing resource materials that individual teachers have collected and contributed.

Reading, sharing, and discussing relevant materials to the needs identified in the assessment will contribute to professional growth of your staff.

Your entire staff may decide to pursue values education approaches as a staff development theme for a series of staff meetings. Or, they may decide to organize an extension class from a local university to acquire knowledge, skills, and attitudes essential for the job at hand.

Your staff may decide to use the services of the consultants in the Division of Program Development to conduct a one-day workshop on a particular approach to character education. Although a comprehensive Character Education program would utilize all of the values education approaches, each has unique skills that a teacher must master to maximize the effectiveness of the approach. The rationale, theory, method, instructional model, practice activities and evaluation techniques cannot be presented in a one or two-hour session.

You may wish to utilize the services of the American Institute for Character Education, Post Office Box 12617, San Antonio, Texas 78212. AICE has character education instructional kits for primary, intermediate, and junior high. AICE, also, has consultative services for districts using their materials.

Guidance Associates have two sound filmstrip series: Universal Values in American History and Relationships and Values.

Check your KET Classroom Guide for programming in affective education such as Self Incorporated, Sesame Street, etc.

Many teachers are familiar with instructional approaches but need resource materials. The following list of reference books may be of some help.

CHARACTER EDUCATION

Sources of Help!

Values Education Sourcebook - Conceptual Approaches
Materials Analyses, and an Annotated Bibliography.
by Douglas Superka et al. \$10.95 (1976)
Social Science Education Consortium, Inc.
855 Broadway
Boulder, Colorado 80302

New Model Me. A high school student book with a teacher's
guide. An ESEA Title III project. (1976)
The Educational Research Council of America
The Rockefeller Building
Cleveland, Ohio 44115

Human Values in the Classroom. A Handbook for Teachers by
Robert C. Hawley and Isabel Hawley
Hart Publishing Company, Inc.
New York, New York 10012

Valuing in the Family. A Workshop Guide for Parents, by
Brayer and Cleary, Pennant Press

The Four Faces of Teaching: The Role of the Teacher in
Humanizing Education. by Dorothy I. Seaberg
Goodyear Publishing Company, Inc.
Pacific Palisades, California

The Other Side of the Report Card: A How-To-Do-It Program
for Affective Education. by Larry Chase
Goodyear Publishing Company, Inc.
Pacific Palisades, California

"Cognitive-Developmental Approach to Moral Education" Social
Education. April 1976, official Journal of the National
Council for the Social Studies.

100 Ways to Enhance Self-Concept in the Classroom. by Can-
field and Wells
Prentice-Hall, Inc.
Englewood Cliffs, New Jersey

Values Concepts and Techniques. 1976, a collection of excel-
lent articles by leading authorities published by NEA

Values Clarifications. A Handbook of Practical Strategies
for Teachers and Students by Simon, Kirschenbaum, and
Howe Hart Publishing, Inc.
New York

Values and Youth. Robert D. Barr, Editor National Council
for Social Studies

Getting It Together: Dilemmas for the Classroom. based on
Kohlberg's Approach, by Beverly Mattox, San Diego: Pen-
nant Press, 1975

It's Your Decision. A collection of moral and ethical
dilemmas for grades K-12
Values Perspective Associates
Vestal, New York

Values Education. Rationale, Strategies and Procedures
(uses analysis approach)
National Council for Social Studies

Values of the American Heritage: Challenges, Case Studies,
and Teaching Strategies
46th Yearbook 1976, N.C.S.S.

Skills in Citizen Action. by Fred Newmann et al. An
English - Social Studies Program for Secondary Schools. \$2.00
University of Wisconsin Publications
Madison, Wisconsin

New Roles for Youth in the School and in the Community.
National Commission on Resources for Youth
Citation Press, New York, 1974